

Light:

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

Mr. Hawkins Simpson's interesting letter on the reproduction of sounds in the presence of an entranced medium leads me to supply some facts within my own experience. It was a very common experiment at our circle for me to rap with the fingers on the table, the sounds being copied, after a more or less prolonged interval, on the lower surface or pedestal. In this way very complicated raps would be reproduced, but not at all as an echo, for the interval between my making them and their reproduction varied with their complexity, and sometimes the communicating intelligence would fail to grasp the situation, and would knock a disconsolate two—the signal for "I do not know" or "doubtful." It is noteworthy that the sounds were never copied otherwise than accurately. If the intelligence governing the raps felt at fault the attempt was not made. And at times a third repetition was necessary before the reproduction was accomplished. I have never attempted anything so complicated as Mr. Simpson's experiment with a bunch of keys. But I have got a reproduction of a complicated Masonic rap by drumming it first on the table: and I have also got a perfect reproduction in sound on the lower surface of the table of an elaborate series of raps which I had *formed in my imagination without producing them audibly*. It may be further noticed that some communicating intelligences hear only through the medium, and are perfectly unconscious of raps or noises, questions or remarks made by other members of the circle. If, for example, one of us knocked loudly on the table no notice was taken: as soon as I made the same noise it was reproduced with perfect accuracy. I wonder whether Mr. Simpson and other observers have noticed this.

Mr. Hawkins Simpson states that he did not attribute these intelligent rappings—the use of a code of signals systematically used—to any special source, such as that of departed human spirits. It is necessary to distinguish between mere unintelligent noises, which seem at times to be made for purposes of equilibration or equalisation of forces, and the intelligent use of raps for the purpose of conveying information by means of a code of signals. In this latter case to what source does Mr. Simpson refer the communication? Who is the "intelligent operator at the other end"? Can Mr. Simpson satisfy himself that any theory which ignores the explanation given by the intelligence itself is satisfactory? Does any one that he may select cover the whole ground—for, if it does not, it is valueless? Here are these facts: surely it is

time to seek an explanation of their occurrence. They are not produced by normal means: then by what abnormal methods are they caused? They will occur in the presence of one person, man or woman or child indifferently. They will occur in the presence of a score of persons indifferently selected. Yet the introduction of one person will at times interfere with the orderly evolution of these manifestations of abnormal power. They will occur in daylight, in full artificial light, in clear air, in perfect darkness: yet an electrical atmosphere will paralyse the power, or so minimise it (with some mediums at any rate) as to reduce it to zero. Can Mr. Simpson distinguish between the power and the employer of it, and say what is the force, how it is generated, and who is the intelligent operator? It is worth while to approach these questions with a view to their discussion on a wider and broader basis than that hitherto affected.

To this end it may be well to put certain questions, assuming certain positions. First these noises and disturbances of various kinds—but of essentially cognate character—are testified to in a way that justifies us in assuming their real existence objectively. Next there are many theories spun by active brains to account for them. There is one theory or explanation given by the reputed operator. Has anyone received from the intelligence a consistent and coherent account—not suggested or conveyed from a mind with a preconception active in it—of the source of these phenomena which refers them to any origin other than that which is so generally claimed for them, viz., the departed souls of human beings? Theory apart, what reason is there for rejecting this claim? Is there any evidence to show that elemental spirits, i.e., the spirits said by Occultists to be those of the elements, are at work? Is there any proof that elementary spirits are operative? How is that ubiquitous falsehood—if so it be contended that it is—to be accounted for? Why, with one consent, do these invisible intelligences allege themselves to be that which theorists say they are not? These are questions that are important. For, I take it, psychic force we know: but what wields psychic force we do not know, unless we are to accept the explanation that the unseen being gives. The pains taken in collecting "cases" might, in my judgment, be usefully supplemented by at least an equal amount of pains in the direction that my questions indicate.

Among the perplexities that beset the study of this tangled subject this seems to me to stand out. Students in old time and in Eastern lands received all sorts of explanations as to the operative cause of the phenomena called Spiritualistic now—please, *not* spiritual, a very different thing—except that which we Spiritualists receive and accept. The Occultist would discourse learnedly of elementals—beings supposed to dwell in the elements, earth, air, fire, water, and to do the bidding of men who by certain magical acts had bound them to His service. I have even heard in this year of grace of the evocation in set terms of a fire-spirit, and of his giving proof of his affinity with fire by burning.

or blistering the flesh of his evoker. I hear some of my friends referring anything that they cannot otherwise explain to the action of an elemental, who is to them the *Deus ex machina* that solves all problems. Yet in the course of a long experience I never made the acquaintance of one of these Sylphs, Undines, Salamanders and the like. Nor did I ever hear any phenomenon of any kind referred to the action of any being other than a soul or spirit (to use the phraseology employed) that had once lived on this earth, except in two cases. One was that of a being described as the "Angel Harmony," who had not been incarnated and whose sphere was higher than that of earth. The other was that of a little being with whose education I had something to do, who was said to be awaiting his incarnation, and who, as I believe, left our circle to that end. He was, when I first was aware of his presence, quite unable to communicate with us, but gradually learnt to do so. Yet even these two cases were governed and brought to our notice by the presiding spirit, at whose orders all was done. How, then, is it that to me all comes from departed souls, to my neighbour from Elementals, to his neighbour from the liberated soul of the medium, to yet another from invisible intelligences that profess to be only temporarily dis-entranced from the body which they still occupy on earth?

These are problems worth more than a passing thought. One cannot attempt to write about them without recognising the necessity for a revised and exact terminology in reference to this subject. I am glad, indeed, to find Mr. Hayes and Mr. Venman drawing attention to the terminology of Hypnotism. We may trust that the Society for Psychical Research, in conjunction with the French schools of Paris and Nancy, may give us an authoritative glossary and definition of terms on this subject. But we want it all over the area with which we are concerned. *Spiritualism* and *Spiritism* are bad enough, but it is hard to dislodge them now. *Medium* and *Psychic* jostle each other, and just as *Psychic* is getting established (as they say of a business or trade) we find some inconsiderate writer using the noun as an adjective (instead of *psychical*), and some other person steps in with *Psychics*, moulded on the analogous word *Physics*. We hear of the "phenomena called spiritual"—I am afraid Mr. Crookes is responsible for that phrase—whereas there is nothing demonstrably *spiritual* about them, though they belong to the group of abnormal occurrences which we associate with *Spiritualism*. Further research acquaints us with *Occultism* and *Mysticism*. We deviate into *Mesmerism*, *Hypnotism*, *Statuvolism* (or should it be *Statuvolence*?), *Odism*, *Odylism*, and so forth. Then we get *Odyle* and *Psychodyle* (good words both), and a variety of others. This is to say nothing of the Hindû terms that have crept into our discussions, breaking our jaws and bewildering our brains. We want a glossary and some careful definitions. If there were any power residing in any body to impose a fine on every use of a term that a writer did not himself understand and could not reasonably expect his readers to comprehend it would be nice to have it used.

Can any of our readers, learned in folk-lore, tell us on what theory the burial of a murdered man's boots is supposed to lay his troubled ghost? At the trial of Laurie for the Arran murder, it was given in evidence that the boots of the murdered man had been buried by the police on the sands below high water mark, and we have printed a letter which gives as an explanation of that procedure that there is in the North a belief that the ghost is thereby laid. Is there any tradition known to any correspondent bearing on this point?

Great Thoughts contains some worthy matter, and we find in it from time to time ideas that we are glad to put before our readers. The editor, we are informed, has made arrangements with Dr. Joseph Parker, of the City Temple, London, to contribute a serial story, entitled "The History of a Soul; or, Robert Elsmere's Contrast," to commence with the new volume, January 4th, 1890.

REPRODUCTION OF SOUNDS THROUGH [OR BY] AN ENTRANCED MEDIUM.

One lovely evening in May, 1860, in the drawing-room of Baron and Baroness Guldenstübbe (brother and sister), the conversation turned upon the phenomena usually called spiritualistic. I expressed regret that, whenever present at sittings for their production, it had not been my good fortune to see anything which surpassed a moderate display of movements, such as might be accounted for by unconscious action on the part of those anxious to witness some manifestation of intelligence in table movements, &c., &c. In reply, I was told that the Baroness occasionally became entranced, and that when she was in that condition it frequently happened that sounds made by anyone on the table near her would be repeated upon its surface beneath as truly as if it were an echo. This I asked leave to test, and we took our seats round an uncovered rosewood table. Only four persons were in the room—the host and hostess, an aunt of mine and myself. The light was excellent all the time.

Soon the Baroness became entranced, removed her hands from the table and leaned back in her easy chair: her hands lay flexible in her lap and were always in sight. If I took a pencil and wrote a word upon the surface of the table, the sounds were, after five or six seconds, reproduced under that part of the table on which the word had been written. I tried the same word at different speeds of writing: the imitation was always exact. Crossings of the letters "t," dots over the letters "i," whether made at the end of writing a word, or made so as at once to complete the letter, or made one after another at the end of a sentence—were reproduced exactly as written. If I wrote the first letters in a long word slowly, and the last letters quickly, so was the word re-written below. Flourishes in a circle, or straight lines of unequal length scored, were re-flourished, re-scored, with apparently mechanical precision. The final test was a severe one: instead of writing with the pencil in my right hand, I, *suddenly*, with the left hand dashed my bunch of keys on the table with a sliding motion. The sounds were many and complicated: *first*, the confusion of sounds produced by the keys rattling against each other and on the surface of the table when struck: *second*, the sound made by the keys sliding over the table for about three feet; then a brief silence: *third*, the muffled sound which proceeded from the bunch of keys as it fell upon a thick carpet. All these complicated sounds were exactly reproduced, seemingly just a degree or two less loud, without more faltering and delay than in previous cases. Then the Baroness awoke.

I did not for one moment suppose that "spirits of the departed" had anything to do with all this; and I am sorry I was not able to repeat the tests at a later time, so as to satisfy myself by experiment that the repeated sounds actually entered the ears in the same way as did the original sounds—and were not due to some echo-producing process in the interior of the brain, under the guidance of the spirit body of the entranced lady. The only test I thought of at the time was, to place one ear on the table where I had just written, and then the repeated sound seemed to enter that ear *through* the table, and with greater force than when the ear was at the ordinary distance from it.

This description of repeated sounds is extracted from my MS. dealing with a great variety of classified psychical phenomena, carefully sifted and influentially attested.

Swanage.

J. HAWKINS SIMPSON.

EVIL HABITS.—Those who have become addicted to evil habits must conquer them as they can—and they must be conquered, or they will conquer us, and destroy our peace and happiness. And those who have not yet yielded to bad habits must be on their guard, lest they be unexpectedly assailed and subdued.

HUDSON TUTTLE ON PSYCHICS.*

Nothing but the impossibility of overtaking in the work of a Reviewer the steady stream of psychical, mystical, and occult literature that issues from the press has delayed our notice of this important work. The name of Hudson Tuttle is a household word wherever Spiritualism has penetrated, *i.e.*, in all lands. He shares with a few writers the advantage of being able to study in his own proper person the phenomena which he has observed in the presence of other mediums. His own psychical gifts are rich and fully developed, and he has given over a third of a century to the careful study of the subject on which he writes. Let us rapidly sketch the scheme of his dissertation on various aspects of psychics.

In his preliminary analysis he postulates a Psychical Ether, related to thought as the luminiferous ether is to light—the thought atmosphere of our world. A thinking being in this atmosphere is a centre of thought-waves. A sensitive or medium is an impressible being, more alive to this interaction of thought and receiving impressions more readily than do ordinary men. This sensitive state may be normal or induced by various means. The phenomena of thought-transference are to the point in this connection. Unconscious normal sensitiveness we call genius. Mr. Tuttle thinks that all occult phenomena—mesmerism, trance, clairvoyance, dreams, visions (prophetic and warning)—which he discusses at length, find their explanation in his theory of the psychic ether. Pausing by the way to discuss Christian Science, and various methods of healing sickness and disease, he passes to a most important chapter on immortality, “a natural state which is the birthright of every human being.” The work concludes with a communication from a spirit whose life had been noble and unselfish, giving an account of death or birth into the world of spirit.

This is the general scope of the book. When we come to study the various chapters we find them interspersed with many illustrative narratives chosen with discrimination and, usually, very apposite.

We commence, under our author's guidance, with some investigations into matter, spirit, life, mind, and endeavour to find the exact value attached to these and cognate terms by men of science. This leads to a section on the scientific method of studying man. The evolutionist, the chemist, the anatomist come in for strictures on their various plans. Philosophers are rather summarily dismissed: and religionists fare no better. “These,” says our author in effect, “are blind leaders of the blind, moles groping in a groove and purblind in the light of day. Turn we from them to the seer, the spiritually quickened, to the man whose eyes of the soul are open, who sees the causes of things, and has penetrated beyond phenomena, out of the realm of illusion into the domain of fact.”

We have, then, an excellent disquisition on the sensitive state in all its varied phases. These may be normal, as in the natural psychic, who has possessed the gift consciously from birth; or unconsciously as in those gifted beings whom we call men of genius. Again the sensitive state may be abnormally induced as in hypnotism, somnambulism, and artificial clairvoyance. It may be caused by disease or by certain drugs. It may assume remarkable forms as in the cases of Mollie Fancher and Laura Bridgeman. It manifests itself clearly in the phenomena of psychometry and thought-transference, in dreams and visions, in prophetic warnings abnormally conveyed, in various methods of healing disease and soothing pain, and generally in all the protean phenomena which are associated with the possession of mediumship.

A consideration of all these points, many illustrated as we have said by apposite narratives, must be of extreme in-

terest to the psychical student. The chapters devoted to them lead up to that most important one on immortality, where the author faces the crowning problem, into the discussion of which we must not follow him now. The chapter is thought-provoking and worthy of attentive study. If we cannot follow our author in all his deductions and conclusions, we can, at least, accord a general agreement to his arguments and assent to the conclusion at which he finally arrives, that immortality is the birthright of all men.

We have said enough, we hope, to cause a desire among our readers to study the book for themselves. We promise them plenty of material for thought, and most will find some opportunity for divergence of opinion in matters of detail. From the broad conclusions no Spiritualist will dissent.

PSYCHIC TELEGRAMS.

PART III.

(Continued from page 561.)

CONDITIONS OF MEDIUMSHIP.

GIVEN BY WRITING WITH THE SISTERS 1ST AND 2ND.

QUESTION.—*Can you explain what a spirit-medium is, and the difference between a medium and others who are not mediumistic?*

ANSWER.—We simply see an opening for communication in what you call a medium; that opening consists of a development of spirit, influencing the material portions more than in ordinary people.

To us the whole being is merely a mass of gradations from the hardest bone to the most inner spirit. We use all these gradations in communicating with mediums. Even the bone of a medium is more porous than that of one insensible to our influence. We use much fewer terms than you do, because we see that all functions and portions of your Being are only gradations of life. Mediumship in itself—apart from the quality of those who speak from hence—implies no exaltation in goodness, but simply a spiritualising of the nature, which is an advance on carnal death, or what you would call the mere animal life.

To us a mere life of the outer senses is Death, what we call carnally, fleshily dead! (Another expression in which we differ from you in terms.)

After this, Sister 1st described what she saw, and felt, as concerning human affinity with animals and flowers:—

Affinity with anything—with flowers or animals—produces your sympathy with it. The existence of any quality in our nature corresponds with the exercise of it: whatever is exercised is used up, and naturally replenishes itself from whatever can supply its need. The corresponding magnetism in a cat and a human being will receive and give, the one from and to the other.

At a seance the spirits are like great bellows that draw in a breath, the animal vitality given involuntarily by everybody present, each person supplying that which is in his nature to give! The most material life imbibed, being the least developed, is the one whose need spirits must supply, because the most material life lies on the surface, like scum on a cauldron of molten iron, which must be first removed.

THE DIVINE SONSHIP.

(ADDRESS GIVEN [FIVE PRESENT] ON DECEMBER 16TH, 1866.)

“All health to morning watchers, to the white-browed whose eyes are glistening with the light of an uprising Sun!”

Voice answers voice: deep calls unto deep: age meets age across Eternity, when Divine truth is the language spoken!

Know, oh mortals, that in the Sonship of all Spirits lies the Fatherhood of God.

In your divinity is His Divinity!

Fear not! but learn the lesson given in the mortal life of Christ! Oh, Truth beyond value! Light of the Hells! Glory of Heaven! Ye, we, they, all, are in Him—God.

(ADDRESS TO FOUR PRESENT ON SEPTEMBER 1ST, 1867.)

Float! Float! Float! Let yourselves float away from all landmarks, all cords of intellect, however lengthy their tether. Trust yourselves out on the unfathomable depths, where there are no

* *Studies in the Outlying Fields of Psychic Science.* By HUDSON TUTTLE. (New York: Holbrook and Co. London: L. N. Fowler, Ludgate-circus, E.C. 252 pp. Price 1 dol. 25 c.)

rocks of human materialism, no shallows of the mind. Rudderless and chartless, trust yourselves. Have faith in your own Godhead. Let the Divinity within yourself speak.

TRINITIES IN NATURE.

(PRESENT, FOUR, ON AUGUST 12TH, 1866.)

Typical of all action is the word Trinity !

Light, darkness, and heat—expulsion, attraction, and motor-power—sympathy, antipathy, and influence, or will-power ;—all these, with many more, are Trinities of instrumental laws in the hands of the many-essenced triune God. Study this ! By counteraction and by balancing opposites does God work !

ASPIRATION.

(PRESENT, FIVE, ON AUGUST 28TH, 1869.)

Lift up your hearts ! as needful an act as setting vessels to catch water. Heavy work is it for us, when hearts are not lifted, vain work when hearts, like unused vessels, are kept upside down !

THE TRINITY IS A PRINCIPLE APPERTAINING TO THE SPIRIT.

(BY PLANCHETTE WITH SISTERS 1ST AND 2ND, DECEMBER, 1867.)

After reading the ideas of the ancients upon the doctrine of the Trinity it was said :—

Let not this phase of thought discompose the placidity of your spirit's ideas.

The Trinity is a spirit-taught truth on which reason may argue, but cannot throw light, for the Trinity belongs to the spirit, not to the body of things. Seek not to prove its presence materially.

If you will study Porphyry, you shall perhaps learn what he now thinks.

To us the Trinity seems just as invisible as to you, but this mystery of the Triad is a three-fold phase of life in each manifestation of life. It is the triad of duties of every spirit who has any individual life.

QUESTION.—How is each individual to develop its Triad nature ?

ANSWER.—Every spirit in its degree must create and must suffer for what it loves (that says Porphyry under Christian teaching). Indeed, there is no Spirituality in you until you can create, that is, by love beget some spirit offspring ; not another spirit do you thus create, but something which to your outerness may seem but an *Idea*, for which you shall suffer, and which you shall enspiritalise : even as an ever present deity shall you be to it.

Ideas are children begotten from the union of Reason and Inspiration.

Which shall we say ? He loveth most who knoweth most, or he knoweth most who loveth most ? for in sooth the more you know the more you must love.

Be ye many-sided, oh ye souls !

Be ye manifold in your begettings as ye are in your origin.

Be ye Beloveds!—*parts, plurality*—in unity of the Wondrous Whole.

PRAYERS FOR THE DEAD.

Canon Lucock's lectures on the Intermediate State are attracting considerable attention at Cambridge, and the subject of his third discourse filled the University Church. The Canon laid down that prayers for the dead are not contrary to the Articles, and are possibly implied in the Liturgy of the Church of England. The practice of private prayers for the dead was, however, to be commended on the following grounds, among others : (1) In pastoral work we might induce the bereaved mourner to begin by praying for a departed one, and it might end by his praying for himself ; (2) it would aid missionary work, many brethren being repelled from a religion which does not sanction their praying for the dead ; (3) it would be a bulwark against Rome, which now twits us with departing from primitive practices. For a minister who holds that the end does not justify the means these arguments are somewhat strained.—*Pall Mall Gazette*.

MR. J. J. MORSE will give a lecture on Wednesday evening next, in the Victoria Hall, Archer-street, Bayswater, on "The Relation of Spiritualism to the Liberal Thought of To-day." For terms of admission see Advertisement on our first page.

CHIT-CHAT FROM ZWICKAU.

FROM *Neue Spiritualistische Blätter*.

TRANSLATED BY "V."

Spiritualists, in occasional conversation with outsiders, often meet with experiences both interesting and amusing which well deserve to be made known to others. Such experiences have not been of frequent occurrence with myself, as it is little more than six years since I became a Spiritualist, and I see in advance many a contemptuous smile over my "Chit-chat," therefore I have hesitated some time before deciding to make public the following conversation with a lady.*

On fine summer evenings I have often passed many pleasant hours in a prettily situated garden restaurant, where, in a secluded spot, I could abandon myself to my thoughts and recall with melancholy pleasure the by-gone times of our pleasant evening séances, my meditations being accompanied by the sweet and melodious notes of the feathered songsters of the grove.

On one of these evenings I made the acquaintance of the above-mentioned lady, who was a stranger in the place and was on a visit to a married daughter. Feeling inclined to be sociable, she entered into conversation with my wife and began speaking of the weather, which was quite excusable, for it really was so lovely that it deserved to be noticed. Soon, however, the conversation took a more interesting turn, in which I took an active part.

LADY.—"How excellently everything is ordered in this world, how the soft summer breezes refresh us, and how delightful is the perfume of the flowers !"

—: "It is indeed, and think, too, of the little songsters, whose conversation, it is highly probable, turns upon the glorious weather and finishes in a song of praise to the Creator."

LADY : "Yes, the song of birds always charms me and it would be indeed delightful if we could understand their language, for listen ! does it not sound exactly like a question and answer ?"

—: "Yes, we can readily imagine it is so ; but if we could really understand the talk of birds I fear many sad as well as cheerful pictures would be revealed to us ; as for example, when mother nature betakes herself to her winter rest and her hitherto well-spread table is withdrawn and privation becomes the order of the day. Happy then are those whose instinctive impulse to fly to other climes does not leave them exposed to the terrors of winter ; for even if the summer covering of those who remain behind is changed for a warmer garment, when winter's snows appear, they cannot but suffer much with cold and hunger and many must perish. We should show our gratitude for these charming concerts by providing, as far as lies in our power, for our little singers when winter's feasts come. But forgive my digression. I did not intend when I commenced, to paint a winter piece now that the summer has only just begun—let us rather now rejoice over the lovely summer-time."

LADY : "Yes, indeed ! Though your little sketch interests me : I have no pleasure in thinking of the winter time, in which (sadly) three years ago I met with my heavy loss. But look, what a beautiful coloured butterfly ! Does it not seem as though it came to recall us to the joys of summer ?"

—: "Yes ! How merrily the little rogue flits from flower to flower, to sip their nectar, and how freely he balances himself in the air ! Who would ever think that he was ever such an awkward creature as a caterpillar ?"

LADY : "This wonderful transformation, too, is looked upon as a symbol of the resurrection of man from the dead and as such we find it depicted upon many tombstones."

—: "Justly so ! It almost seems as if God in His infinite creative power would direct our thoughts to a higher and better life by means of this insignificant caterpillar with its glorious transformation, though such a hint of a higher life is unneeded by any thinking person ; for common-sense alone tells us that the process which we unjustly call 'death' cannot put an end to human life."

LADY : "Then do you really believe without doubt in a future existence ? O, how I wish I could ! It is true it is preached in the churches, and—since the death of my beloved husband which, as I before hinted, took place three years ago—I go very regularly to Church, but I cannot resolve my doubts, I cannot realise the idea of an awakening on the Day of Judgment, as taught by the Church."

* I have slightly altered and abridged the introductory paragraph.—TRANSLATOR.

—: "You have no need to blame yourself on that account, for your doubts are shared by millions! For your comfort I can supply you with a rational conclusion on the subject. If you look upon reason as the greatest of Divine gifts, and if you remark the gradually developing faculties and acquirements of mankind, can you believe that these are gained and brought to the highest pitch of development only to be suddenly annihilated for ever? A Divine gift must be imperishable. The present earthly life is the preliminary school for all future grades of being, and in order that it should rest on a solid foundation God has implanted the impulse of self-preservation in the hearts of all men, which not only impels us to protect ourselves against danger but awakens the desire to prolong our days as much as possible. What a cruel God would He be, who would leave the wish He has implanted in our hearts for preservation and a future existence unfulfilled. Such a God would be no God of truth."

—: "No! God is a God of love and power, and as it would be irrational to suppose any sudden leap (*Riesensprung*) and only a gradual advance towards perfection is imaginable, so we shall pass over with our knowledge and acquirements, with our virtues, and, alas, with our faults as well, to that next life, which is a continuation and completion of this. In short, we go just as we are, out of one door and in at another. The day on which this change takes place is the day of judgment, for the idea that that day is postponed for hundreds or thousands of years seems to me simply absurd."

LADY: "All this appears to me very logical, but if you think that we shall go into the other world with our faults as well do you believe that the wicked man will likewise enjoy eternal life?"

—: "How can it be otherwise? Is not God a God of justice as well? He can make no exceptions. No man is without sin, and everyone will have to atone by his more or less painful remembrances for what he has wilfully—against his reason—here done or left undone, in order to strive by his own efforts after perfection. All men, without distinction of colour, or of mental gifts, are God's children, more or less degenerate; but even those who by the consciousness of their sins and their mispent earthly life wish for eternal annihilation, will be obliged to go on living—against their inclination—in order that they may at last enter upon the way of amendment."

LADY: Ah! How pleased I am that I have stumbled upon such a delightful conversation; it seems to me that you must have read many and good books to be able to speak with such confidence upon matters, which most people find so incomprehensible and which, indeed, many neither wish to know or hear anything about. For instance, there is my son-in-law—he is a commercial traveller here and in receipt of a good income—when I speak of my beloved husband and suggest the question whether I shall ever see him again he calls it all "nonsense" and won't listen to me."

—: "Your supposition that I have read many and good books to arrive at my present views regarding our future life is so far right, that for years I have taken the greatest pleasure in writings of a certain class, by means of which I am able to add more and more to my knowledge. But more than any of these writings do I value my intercourse both verbal and epistolary with those dear to me, my parents, brothers and sisters, my daughter and other highly-gifted friends."

LADY: "And do all these share your opinions?"

—: "They are not opinions, but experiences which they communicate to me—as they have found the second existence to be an actual fact."

LADY: "Oh, then they are dead! But how is that possible?"

—: "It would take too long to day to explain all about this to you, but be satisfied with the assurance I give you that your question, whether you will ever meet your husband—with whom it appears you lived in great harmony—can be answered by a most emphatic 'Yes.'"

LADY: "But wait a moment. Is not this Spiritism or Spiritualism, as some call it, which we now and then hear so ridiculed?"

—: "Certainly we have entered upon the domain of Spiritualism, which is my favourite topic, and it gives me double joy when I can communicate its truths to others and teach those who are bereaved not to fix their eyes upon the earth, which only conceals the cast-off husk, but to raise them above to those regions of light from whence all our knowledge comes and where constant exchange of intercourse exists with the first step, that of earthly existence. Yes, 'the spirit-world is not hidden.' And

now you have found me out, I have the honour to introduce myself to you as a Spiritualist. But do not be surprised if the teachings of Spiritualism, however pure and consistent with reason they may be, are made the subject of ridicule, for good only makes way very slowly! Many prejudices must be overcome, much rubbish must be thrown overboard before the barque of life, a nutshell upon the great ocean can enter upon its voyage towards a sure and safe harbour, from whence the sight of far distant regions of happiness is opened to our gaze."

Here our conversation ended. But I was obliged to promise the lady, as she was "so very much interested," to meet her again at the same place at time she herself appointed, in order to have another chat upon the subject, and that I would call for her at the house she was staying at, which was close at hand.

On the appointed day I made use of the permission and called at the house, the lady was so sympathetic to both my wife and myself, that I willingly determined on this sacrifice of my time.

But now comes a little disappointment! The lady with her daughter and son-in-law, dressed ready to go out, could not conceal a certain amount of embarrassment; the reception, too, was cold in the extreme; she was carried off, not by me, however, but by the son-in-law, who had evidently done his best to cure his mother-in-law of her "nonsense"; I never saw her again.

X.

A CHRISTMAS DREAM.

In the long dark, before a Christmas morning,
My spirit burnt within me as I lay,
In a strange anguish, half of tears, half scorning,
Musing on golden gods with feet of clay,
Or of green gourds, the summer hours adorning,
All brave and bright that perished in a day.

Alas! the loving kindness of their faces,
Whom death hath hushed so still beneath the shroud,
Alas! the silence round their vacant places,
Whom sadder life swept from us in the crowd;
Oh waste of love, and trust, and fond embraces!
In grief that broke to tears, I cried aloud.

Across my waking thought, sleep's vision drifted,
Above the common burden of my days,
Sudden I found my unchained soul uplifted
To a strange land, whose ways were not our ways,
Where radiant creatures shone, and glowed, and shifted,
In mute conformity of mingled rays.

Albeit, I heard no sound of human speaking;
Those lucent forms blent each at touch with each.
In quivering harmonies of rainbow streaking,
Set forth truth, wisdom, power, above all speech,
Pure love surpassing will or choice or seeking,
Knowledge beyond our mortal scope to reach.

A scintillant wave of living light surged higher,
Sweeping the blindness from my inner sight,
As, with the thrill of song, the glow of fire
Was born in me, the power to feel aright,
To realise a self without desire,
A love unheeding of its own delight.

I knew in a flash the Blessed One, in choosing
Our bitter death, our yet more bitter life,
God's perfect strength with human weakness fusing,
Drew down new life, with quickening virtues rife,
By the way of the cross, through shame, and pain, and losing,
From God's great peace to our sad star of strife.

A river of life with infinite vigours glowing,
Won from the land where love and life have birth,
By secret paths, by ways beyond our knowing,
Thrilling our lands of dimness and of dearth,
Draws homeward on its vital currents flowing
The faith and patience of the saints on earth.

Just as I felt my eager soul upspringing,
To greet a shining one I loved of yore,
Sudden I woke!—the Christmas bells were ringing,
The Lord of the harvest had not purged His floor.
More daylight yet, for tired labourers bringing
Earth's garnered loves to God's eternal store! —M.L.H.

Great Thoughts Christmas number, price 6d., will be published December 2nd, and contain ninety-six pages, bound in a coloured wrapper. With each copy will be given a beautifully-executed, coloured plate, size 23in. by 18in., entitled "Ascanius, a Famous Trojan Boy," from a painting by Herman Schmiechen. Ascanius was one of the most noted heroes of classical literature. His prowess forms the subject of Virgil's great epic poem, "The Æneid." A story illustrative of this will appear in the Christmas number.

OFFICE OF "LIGHT,"
2, DUKE STREET,
ADELPHI, W.C.

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Light:

EDITED BY "M.A. (OXON.)"

SATURDAY, NOVEMBER 30th, 1889.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

THE OUTLOOK.

The *Religio-Philosophical Journal* (Chicago, U.S.A.) prints two valuable letters in response to its "Unity" article: one from Mrs. Watson, the other from Mr. Giles B. Stebbins. Of these we give a condensed report, for we regard them as representative utterances. ELIZABETH LOWE WATSON writes in the course of a long letter:—

There is not a mental creed in Christendom that has not been modified, nor a monster of superstition that has not been mortally wounded by modern Spiritualism. In the all searching light of science, and amid the steady grind of the most practical age the world has ever seen, its facts have accumulated until our incredulity is put to shame. The doctrine of the Fatherhood of God and the brotherhood of man has been a thousandfold accentuated, and every field of reform has felt its fructifying influence. All this has been accomplished without any concerted action or organised effort on the part of mortals; but almost half a century of seed-time and growth should begin to yield a rich harvest of practical results. The liberalisation of existing institutions; the amelioration of spiritual misery; the enlightenment of individual opinions; the development of important psychical facts and the loftier humanitarianism which is their legitimate outgrowth should now be conserved, organised, and directed in definite channels for well-defined purposes.

We are on the eve of great events—at the very threshold of thrilling times; a new political and religious epoch is at hand. Whether it shall be brought forth in blood or tears, or by peaceful methods, depends in a large degree upon the use of the liberal elements at our command. I am aware of the prejudice, general among Spiritualists, against anything like the adoption of a creed or organisation; and if the creed is "iron-clad" and an inflexible barrier to the acceptance of new ideas and fresh revelations, I share the sentiment. But surely a simple statement of belief and some sort of moral standard, is a portion of the furnishings of every thinking mind.

Where is life possible without organisation? Nature's first step out of darkness and chaos is a germ-cell, an effort toward organisation. But some protest, "We have had enough of church, enough of creed, let us have something new!" Is not nature full of resemblances, one form bearing the likeness of another; mineral, plant, animal, running in similar lines and curves, all the way from the simplest to the most complex? It is only by placing ourselves in the middle of the stream of natural tendencies that we shall ever accomplish great results.

There is but one original; life, growth, is a chain of many links, a succession of causes. Where did the first architectural plan originate? In living forms. All art is but the reflection of nature. Pillar and frieze, arch and architrave, were all suggested

by things already in existence. So every present religious and political organization is the outgrowth of something else, some other experience of world-neediness. Let us gratefully utilise the wisdom, the experience of the past, combining the good of all in one sublime superstructure, the four pillars of which shall be:—

The Fatherhood of God.

The Brotherhood of Man.

Immortality and the inter-communion of spirits and mortals.

Universal and eternal progress toward truth, virtue and happiness.

Sunny Brae, Santa Clara P. O., Cal.

GILES B. STEBBINS writes:—

Allow me to add a word in the discussion which your "Unity" editorial has so well called out. To your clear statement of theism, human brotherhood, and "the spirit of love and truth," I would add

The immortality of man, inherent in his very being, his fitness for eternal progress and higher harmony, and the facts of spirit presence and communion in all ages.

Not to make this addition would be to ignore the central thought and work of the great spiritual movement which has gone round the world in the last forty years, with a light and power never before known in any like movement in the same time, and for the spread of which gifted mediums, writers, speakers and thinkers have done so much, in many cases in a spirit of consecration and self-sacrifice worthy of reverent remembrance.

It should be made, too, because the proof positive of immortality which only Spiritualism can give—verifying, as it does, the soul's intuitive hope and faith by its testimony through the senses—is the creed of the world to-day.

Put your own condensed views, with this addition, in words fewer and more fit if possible, and we should have a broad statement of some definite aims, deep convictions, and inspiring ideas, with large freedom of individual thought and readiness to unite in the study of these great matters, and for a wiser and more fraternal daily life, and Spiritualism would stand in its fit place.

With your theistic statement I fully agree, and was glad to see your quotations from Epes Sargent on that subject.

I had long conversations with him in years past, and we both were of one mind in our thought that there can be no spiritual philosophy in its perfectness without the recognition of the position and guiding power of mind over matter, going back to the supreme sway of "Single Will," no finite spirits without the Infinite spirit, no immortality for the human soul without an eternal soul of things.

The great truths which have given such power to modern Spiritualists must be freed from worse than useless folly and wrong, and they must and will live and gain. Can that life be as only a leaven in the general world of religious thought and growth, or in a united movement, broad and free, yet definite in aims and strong in its high purposes?

Doubtless many will answer that the united movement is needed and important. If so, "show your faith by your works." Come together, organise, give in proportion to your means half as much as do those in our popular churches; let the rich give as much as they do to those churches now, and give also their hundreds where orthodox persons with wealth give their thousands to sustain their faith, and the work can begin with a mighty power wielded in a practical and effective way. If this is not done the excellent talk will end in talk, and these great truths we love so much will do their needed work in a less efficient way and with more hindrances and mistakes. All this is said plainly, as the truth, but without detracting from the merits of "the glorious remnant" who have done nobly through past years of toil and trial.

Detroit, Mich.

The best and most representative minds see the desirability of introducing law and order into this chaotic movement. Much has been done by the sheer force that Spiritualism wields without any help from organised direction on our part. If it had been properly organised the results achieved might have been multiplied a hundred-fold. A little organised effort some years ago swept away one of the great abuses of commercial Spiritualism, and dislodged the fraudulent trader on mediumship from his vantage ground. If we were regularly organised the

abuses which cast such a shadow over our efforts would soon disappear.

We are cramped and crippled for want of funds. Nothing in this world can be done without money, and most things can be done with its aid. A proper organisation would command support, control funds adequate for the many enterprises that wait on man's parsimony and selfishness, and would attract bequests that those who have no claim on their money and no further need for it would leave to the cause that embodies their faith.

We do nothing worth mentioning in the way of systematic research. Nor shall we until a command of adequate funds enables us to establish that "school of the prophets" that is essential. For all these years we have been dependent on the chance discovery of some medium whose powers are frittered away in the effort to gain a livelihood. We have taken no pains to conserve and develop them. We have left a person, who must be sensitive to a high degree, to battle unaided with suspicion, often with cruel indignity, and calumny. And then we have wondered that some of these hardly used sensitives have broken down morally, mentally, or physically. We have ourselves to blame for all that has gone wrong. These sensitive natures cannot be used as we have used them without deterioration, and the result is chargeable on us. We shall not clear ourselves of it until organisation enables us to dispense with the faulty methods that have produced these sad results: until we seclude our mediums from debasing influences, train and develop their powers with intelligent care, and study the great problems of psychics systematically and scientifically.

We are not alone in this expression of conviction. The *Harbinger of Light* (Melbourne), just to hand, contains a letter from Mr. Eglinton, on which there is an editorial that is worth attention. We support our own arguments by the words of our wise and temperate contemporary in the antipodes, using some liberty in condensation.

In the early days of Modern Spiritualism, physical phenomena were not only the backbone of the movement, but in the estimation of most people were considered to embody Spiritualism in its entirety. The believers affirmed the facts, the disbelievers denied them *in toto*; still, the evidences of the fact accumulated and conviction increased in proportionate ratio. Most of the phenomena in those times were genuine, and the fraudulent medium was comparatively unknown; had he remained so, there is little doubt but that ere this phenomenal facts would have been universally accepted; but, as in nature every light has its shadow, and in art good things usually have their counterfeit, so has Spiritualism its shadows and its imitations, which have obscured and deceived the trusting, and intensified the scepticism of the sceptical to such an extent that in connection with this subject the ordinary laws of evidence are disregarded and he becomes an example of what has been aptly called the credulity of incredulity—a somewhat contemptible object in the eyes of a rational observer. For the prevalence of this antagonistic mental condition we have to thank (or blame) the fraudulent medium, who has done more to put back the acceptance of Spiritualism, especially in its phenomenal aspect, than all the conjurers, scientists, and clergymen combined.

Mr. Eglinton casts the responsibility for frequent degeneracy of mediums on Spiritualists generally, and we incline to think that in the main he is correct; but *who* is to blame? If the responsibility is diffused over the whole mass, it rests very lightly on individual shoulders, so light as to be imperceptible to all but a few highly sensitive persons, who perhaps are the least guilty. The true causes in our estimation are, first, the want of liberality on the part of wealthy Spiritualists who, with a few honourable exceptions, are much less liberal than members of the various Christian churches, and second the want of organisation. The benefit that would accrue from the conservation and progressive development of proved mediums is incalculable.

All phenomena, from the simplest to the most transcendental, are produced by law. A long experience in all grades of spiritual phenomena and intercourse has convinced us that results depend either upon the condition of the mediums or their environ-

ment, and that the uncertainty of results in meetings for the evolution of particular phenomena, is due to the variable condition of the instruments. Although this is usually traceable to imperfect conservation of the medium's energies, or the unfavourable conditions in which he is placed, it not unfrequently happens that even when in good condition his polarity, so to speak, is disturbed, or even reversed, by the action of positive antagonistic minds in his vicinity, which act like iron on a compass; indeed, a medium is, as a rule, a very delicate instrument, which unless taken great care of by skilled hands, can never be thoroughly relied upon. There are so many things likely to disturb the equilibrium of forces on the mundane side that even with the greatest care perfect conditions cannot be commanded; but were the laws of mediumship as far as known adhered to, and every precaution taken to insure harmonious physical and mental conditions in the medium and those immediately connected with him, large results would accrue and absolute failures would be the exception.

Mediumship is not dependent on morality, and the gift is more peculiar to those of a sensitive and plastic temperament; what wonder then that when mediums are placed in unfavourable conditions so many of them are incapable of resisting the demoralising influences by which they are surrounded? The practice of their mediumship becomes a simple matter of business and all sentiment dies out of it. At every step in this direction the influence of the higher controls who aided them during the predominance of the moral sentiment becomes weaker, and that of a lower grade in harmony with their condition takes its place; not necessarily evil spirits, but unwise, who will help the medium to obtain phenomena by dubious means, or even encourage him to simulate them, when they do not come in the ordinary course. Another cause of degeneracy in mediums is the use of stimulants to restore the system when depleted of vitality in the production of phenomena—too often the result of the demands made upon them by their clients, which they will strain every nerve to respond to, lest they should be deemed impostors. The prostration which follows such efforts is often very distressing, and we have known mediums, having no taste for stimulants, use them under these circumstances medicinally, until a taste was acquired which ultimated in their ruin. Such incidents as these are pointed to as the results of mediumship; properly speaking they are the result of its abuse. That the evil exists, goes without saying, the question is the remedy; given associative effort and adequate pecuniary assistance, just in proportion to what is done by other religious bodies, and an institution could be established in every country where the need existed; some pleasant retreat where, surrounded by the most favourable conditions, those who had proved themselves to possess mediumistic powers of value to the community, could have facilities for developing them and wisely using them for the advancement of spiritual truth.

This is all a question of organisation, and it is for these reasons among many others that we regard the question as one of pressing and paramount importance.

ATMOSPHERES.

I was much pleased to read the interesting experience of "F. O.," which tends to confirm my ideas respecting atmospheres. The intensity of the impression suggests to me, however, the possibility of something different from an ordinary spiritually atmospheric effect. We have received before now intimations from the unseen that the emanations of persons may, when of sufficient strength, give rise to separate existences, half spiritual, half material, like ourselves, yet finer, more subtle, less thoroughly manifested. These may vary, according to their source, from the radiant, ethereal, life-inspiring forms, which are the offspring of pure and intense human thoughts and desires, to the foul brood of night that arise from physical and spiritual impurity, stagnancy, and malignity. May not some such horrid being, the result of the mental state of the inmate of the cottage, which had taken shape in their heavy atmosphere as a cloud amid the miasma of a marsh might condense into form, have been the cause of the overwhelming sensations described? I have read (but where I forget) that the ancient gods and goddesses were created as spiritual existences by their worshippers. Such is the

force of human thought, will, and belief.* We project outwardly what is within us and people the world with gods or demons, "spirits of health" or "goblins damned," which increase in power and life by concentrating to themselves those vital forces with which they are in affinity.

I have often thought that these atmospherical impressions should not be too much struggled against, and, above all, should not be taken lightly, as in many cases they may serve as warnings. The soul has, like the body, a sense of pain which tends to its preservation, and it should not brutalise itself by persisting in undergoing what is really sent as a deterrent. There is, however, always the danger of confusing fancies with real impressions, and one cannot take too great care to discriminate between what is genuine and false.

Some people seem to me to learn chiefly through their openness to atmospheric effects which constitutes with them another sense, perhaps one might call it a soul-sense. They gain instruction not through their eyes or their reason, i.e., neither through spiritual or mental vision; but in some subtle way something from outside flows into them producing the effect of direct knowledge, of certainty. It is in this way that the soul becomes sometimes conscious of events which are in the air and cast their shadows before them, and reads the thoughts of others and is quickly and perfectly certain of what they are feeling, or, strangest of all, passes straight into the atmosphere of their minds and sees a scene as it appears to them and, escaping from the bounds of its own horizon, becomes aware of a new individual flavour.

Personally I learn more by the eyes than in any other way; but I have sometimes, as I looked at a picture, begun with sight and passed thence into the region of atmosphere as my mind became impregnated with that of the painter. Then I ceased to see, and only felt the sphere into which I had come, being actually physically drawn towards the picture. This, however, only happened to me with two painters—Mantegna and Crivelli, both of whom are strangely subtle and powerful, and, perhaps, in their lives may have been possessed of magical knowledge which even now makes itself felt in their works.

It is in this sort of way that we can receive direct information of spiritual spheres which would be otherwise closed to us. Perhaps in the next life we may become generally aware of things by magnetic impression without need of signs, that is, line and colour, words, or even formulated thought.

Yet, while feeling how much knowledge of good and evil may be gained by openness to atmospheres, I fully recognise with Mrs. Penny that we need to soar higher so that we shall enter the Divine atmosphere, and, receiving that as spiritual food, become, thereby, fortified against all lower impressions. I have seen at Florence the figure of St. John in Perugino's great Fresco. He has entered within the sphere of Divine love. His attitude is one of a passionate reception and adoration of the Crucified which admit of absolutely no other influx. One can see that nothing else can touch him.

Allow me to conclude by thanking both your correspondents for their kind words, which it gave me so much pleasure to read.

G. R. S.

SPIRIT DRAWINGS.—Mr. James Maltby, of 8, Hanover-place, Regent's Park, N. W., writes: Will any Spiritualist help me by selling or lending spirit drawings, prints, or photos, so that lantern slides can be made from them, which would enable me to continue my free Spiritual Entertainments, thereby helping to spread the cause?

* Compare this suggestive utterance: "Is it unreasonable to confess that we believe in God, not by reason of the nature which conceals Him, but by reason of the supernatural in man which alone reveals and proves Him to exist? Man reveals God; for man, by his intelligence, is conscious of himself as a power not only independent of, but opposed to, Nature, and capable of resisting, conquering, and controlling her."—SIR WILLIAM HAMILTON.

JOTTINGS.

Some Melbourne Spiritualists have been paying a deserved compliment to Mr. W. H. Terry. At a soirée at the Thistle Company's rooms he was entertained, and in response to the toast of his health gave an account of the foundation of his paper, *The Harbinger of Light*, under direct Spirit guidance. For nineteen years it has held its own, and is known and respected in many lands.

Mr. Terry also was chiefly instrumental in founding the first Victorian Association of Spiritualists, and the Melbourne Progressive Lyceum. He has done excellent work, unobtrusive, sincere, and self-denying. We trust he may be long spared to see the fruit of his labours. Our hearty good wishes.

Mr. and Mrs. Fred Evans have returned to San Francisco from Sydney, carrying with them the good wishes of many friends made in Australia.

The Harbinger of Light reproduces in extenso the Rev. H. R. Haweis's sermon on Spiritualism, originally published in "LIGHT."

From the *Sphinx* Dr. A. Mueller gives a citation which is of interest. Du Prel communicates the narrative in an article called "Artificial Dreams," and he also laid it before the Munich Psychological Society:—

An epic poem, by Martin Greif, was given to the hypnotiser to read silently, the instructions for him to do so being conveyed by Dr. du Prel in writing; no contact with the subject was allowed, nor any hint given to her as to the nature of the experiment, beyond the command made by the operator that she should follow his thoughts. The latter then read the poem as desired, and the subject aroused from the magnetic sleep was asked how she had slept, and whether she had dreamt of anything. She at once related her dream, which, *mirabile dictu*, coincided in all particulars with the contents of the poem; but more than even this, a few days afterwards Dr. du Prel gave her, whilst in her normal state, the same poem to read. She read it with rapt attention, exclaiming, when she had finished, "How strange; all this I saw in my dream."

The *Literary World* (November 15th) has a short notice of Mrs. Laurence Oliphant's *Sympneumatic Handbook*. "To many people this pamphlet will read like the ravings of a mind diseased," is the conclusion of the puzzled Reviewer.

Mrs. Hardinge Britten has been discoursing at Daulby Hall, Liverpool, on "The Impassable Lines of Demarcation between Spiritualism and Theosophy." Mrs. Britten was an original member of the Council of the New York Theosophical Society founded in 1876.

At that time, Mrs. Britten asserts that "nearly all the parties connected with the society, including the lady and gentleman (Madame Blavatsky and Colonel Olcott) now universally recognised and named as the founders, were reputed to be Spiritualists, acknowledged as such, and supposed by their writings and teachings to be such."

This will probably not be held to represent quite accurately the facts. Colonel Olcott had been a Spiritualist for years, and his account of the Eddy phenomena at Chittenden, in his *People from the other World*, gave reason so to class him. There is not in the book any hint of more recent developments. But as to Madame Blavatsky, where does Mrs. Britten get her evidence?

Truths of Nature (Boston, U.S.A.) is a magazine of Natural Science, published by Joseph M. Wade. It has been in existence just a year, and the editor proposes to enlarge it or issue it weekly. It advertises the Biogen Series, several works on Astrology, Ennemoser's *History of Magic*, and the *Perfect Way*. A catholic and liberal man is Mr. Wade. By all means let us have him weekly.

We recently quoted a brief poem commencing—

There is no death! the stars go down
To rise upon some other shore,
And bright in Heaven's jewelled crown
They shine for evermore.

We learn from a letter in the *Better Way* (Cincinnati, U.S.A.) that it is the work of a Washington Spiritualist of the name of J. L. McCreery, and is published in his *Songs of Toil and*

Triumph. It has been attributed to many writers, including Bulwer, and has obtained marked favour all over the world.

"Little Elsie," the new musical phenomenon who attracted so much attention at the Paris Exhibition, is evidently psychically gifted. A report of her playing speaks of her "transfigured face," and tells how "before she could walk she played by instinct, learning her notes almost by accident. She is a genius to whom much is given." But this is a little stiff to ordinary folk. She is undergoing the modern torture, and the interviewer inquires, "Do certain colours represent notes to you, or *vice versa*?" "Yes, black always makes me think of G above the staff." H'm!

LETTERS TO THE EDITOR.

The Undying Worm and the Human Soul.

SIR,—In January 12th and 26th of this year there was much said in your pages about "the horrors of everlasting punishment" and "a dreadful religion." In letters which you were so good as to publish of mine, in your numbers of February 9th and October 26th, I strived to show that, whatever may be the final destiny of man, the death of an evil soul is not a cruelty, while the never-ending torment of a living individual soul, for the sins of one short life, would be not only a cruelty, but an unspeakable and a shameful atrocity.

Let me explain myself in other words. I consider, for instance, the prayer expressed in a formula in the Established Church of the southern portion of a certain well-known island, "That God will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death," is a rational form of honest words; while I consider the expressions used in the corresponding formula of the Established Church in the northern portion of the same island as neither rational nor honest. They are these: "The punishments of sin, in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments, in soul and body, without intermission, in hell for ever." This is from *The Larger Catechism* of the Scotch Kirk.

I showed, in my letter of October 20th, that the primal meaning of the words rendered "everlasting punishment" in Matt. xxv. 40 is "everlasting excision," as of a branch cut from a tree, which sentiment is demonstrated also in John xv. 6: "If a man abide not in Me, he is cast forth as a branch, and is withered." I now desire to show that the treatment, by some, of the other Gospel text made use of as a signification of eternal torment is equally fallacious. There is not a text in Scripture which has been more unmercifully tortured than the one in which we are told about men being "cast into hell, where their worm dieth not, and the fire is not quenched." (Mark ix. 44.) I should like to know how a man's worm can be justly interpreted to mean himself. One is put in mind of Hamlet, who, when the king asked him, "Where's Polonius?" answered: "At supper, not where he eats, but where he is eaten." So, as in that case, so significant of worms, many of our interpreters put the eaten for the eater. "Their worm," here, is evidently intended to represent God's avenging angel, which dieth not, but is the executioner of the soul, just as worms destroy their bodies; and, as we know, it is the executioner who lives, while the culprit dies.

Hard driven must theologians be to put the fate of the slayer for that of the slain, the operator for the subject; and I may add, also, to class "everlasting fire," the consumer, with the mortal beings "burned up" and "consumed," in order to maintain a theory contrary to the Old Testament, the Gospels, and the Epistles, a theory which could hardly be assimilated by any mental digestion, were it not first swallowed with mother's milk and early education.

It is written, "A whip for the horse." Now, the worm is no more tied to the fate of the soul than is the whip to that of the horse, though the instrument of punishment may be called "the horse's whip" until the animal may die; and then the whip may well be used for another horse. It is written, "A rod for the fool's back." And it is certainly "his rod" so long as it is used upon him, though it exists also for others. What is said of the rod is equally applicable to the fool's cap. It is *his*, the fool's cap, it is so-called, and it does for others when he escapes from it.

As I said before, there is no cruelty in a sinful soul being at length condemned to "everlasting death," or, as the *Perfect Way* puts it, bringing it upon himself by his own perverse will; but, at the same time, we may surely indulge in the

larger hope, though it may be at the hazard of paradox, that sin being natural to all, we may all be saved, at length, from its evil effects, or save ourselves; that it may never be too late to be regrafted in the vine of eternal life, though we may have even been cut off; and that since even "many stripes," to use a Scripture phrase, must have an end. The end may not be death, but life eternal, as angels of God, for all.

I should like to thank "The Working Man," by your permission, who thought his letter of November 9th would interest me. It certainly did. T. W.

"Religion" and "Eternal."

SIR,—The word "Religion" is scarcely used in the New Testament Scriptures, and to those who read and use those Scriptures these remarks are specially addressed. The Apostle Paul speaks of our "religion," i.e., the Jewish worship, and to the Colossians of the worshipping of "Angels" (Messengers). Pure "religion" is defined by the Apostle James as the visitation of the widow and fatherless and living blameless in the world. But of the "Christian religion" we never read, not once. The common usage of this last term is a serious mistake, especially when used by those who say the New Testament Scriptures are authoritative.

If, then, Jesus of Nazareth did not establish a "religion," what did He establish? The Scriptures to which appeal is made tell us that He came to establish an economy, or, as it is sometimes termed, a "dispensation." But "economy" is preferable and more exact. He came to establish a house or a household, with its own laws or economy. He was anointed the Head or the Christ of that House. The great and prominent feature attendant upon and attached to that House was the restoration and continuation of the relations between "the seen and the unseen," and "the finite and the infinite," the just perception and use of which the professing Christian Church of to-day theoretically admits but practically denies.

As to the word "eternal" (the Greek forms *aionion* and *aion*). One of the best illustrations of the proper use of these words is given in the works attributed to Dr. Kenealy, viz., *The Book of God*, and his Introduction to it. The illustration is taken from one of the most common and useful plants in the vegetable world, namely, the onion. "Its coats or rings when cut transversely represent the Heavenly spheres; hence the veneration of the Egyptians for that root. The Brahmins and Chaldeans had the same." Again, "the *On-I-On*, on account of the similarity of its coats to the planetary spheres, and as a type of the everlasting renewal of ages, was called, from being sacred to the Father of Ages, *aionion* (onion)." We have only to look at an onion, bisected, to see the wisdom of the application and after usage of the word. The centre emblematic of the Supreme Ruler is surrounded by age upon age until the outermost or uttermost is reached. A thin skin or veil lies between every age which has to be pierced or seen through in order to reach the beyond. Will it not be a punishment for the dwellers in any one age to be debarred from entering into a higher age through their unfitness, yet at the same time be cognisant of their position? To those who strive to reach the Central Supreme it would be so; while, on the other hand, many would be content to remain as they are.

I do not write for controversy or from egoism, but as simply desirous of aiding, if but a little, the inquiry after light.

263, Balsall Heath-road, Birmingham. H. BRITAIN.

Everlasting and Eternal: Good and Evil.

SIR,—Kindly allow me to acknowledge the instructiveness of the reply which "W.W.F." has given to my letter. The comparison of texts throws decidedly a clearer light on the Greek and Hebrew words which for so long a time have been subject to such gross misrepresentation. For my part I have no wish to dispute his contention for the author of the Apocalypse. Possibly he did not use *eis tous alawas rōn alawas* in the sense of *endless*. I shall be very pleased to believe he did not. An idea has been coming into my mind lately with considerable force. I don't know whether it is inspirational; it may be. It at any rate teaches me to hope with more eagerness than ever "that somehow good will be the final goal of ill," and that the worst of us, however much degraded, will eventually find deliverance. The ugliest fact which seems to preclude the possibility of the restitution of a soul all but totally corrupt is the terrible law that the more a man sins the more helpless a victim he is to that sin. Indeed, if left to himself his case would be hopeless; and when he is

not left to himself the difficulty is to reach him, owing to the complete darkness which surrounds him. However, if the darkness could be sufficiently removed for the holy light of God reflected in the purified souls of just men to shed a gentle ray upon his benighted condition, there would be hope even for him, for sin, however vile, must lose its hold on its victim when the light of love shines with sufficient strength to dispel its darkness.

Now, it seems to me there is a way by which this can be done, and that it is the way by which God is ever reaching the sinful and the erring.

The light of God's love spreads its rays by the vibration of the waves of feeling, starting with those exalted spirits who have reached nearest to His throne and descending through all the grades of development until they expand and lose themselves in the darkness of those spirits who have developed least. The heart, or the emotional powers of the soul, is the only medium of transference through which love can be communicated. Good is anything whatsoever that facilitates the harmonious growth of the component parts of our being into a symmetrical whole, a certain purpose always being kept in view. The purpose is the building up of a soul organism which shall receive the love and the thought of God, grow by them and then impart them to other souls.

Evil, again, is anything whatsoever that breaks in upon this harmonious development and blocks the way of its progression.

Now, good is an organic whole, distributed over the whole realm of souls, preponderating in some and not in others; for this reason one soul cannot do good without strengthening its hold on all souls, embodied or disembodied.

Evil also is organic, so that one soul cannot do evil, that is, grow out of symmetry and harmony with the purpose of its existence, without adding to the accumulation of retrogressive force which is causing this deflection in all who are not strong enough to resist it. Bad men and bad spirits are those souls in whom this force preponderates; but good men and good spirits are those in whom the force of good preponderates, and the more it preponderates the more exalted they are and the more perfectly is the love and thought of God communicated through them to others.

The force of good grows by virtue of the number of fresh souls to which it is imparted, and also by virtue of its increasing growth in those souls it has already been developing. Evil grows in the same way, but produces the opposite effect. Now, by the law of evolution good grows proportionately more than evil.

Herein, then, we have a loop-hole of escape in the face of the terrible fact that the more evil a man commits the more hopelessly will he become its victim. Good or evil conquers with each man as the one or the other has the greater force to bear upon him, but the light of God's love shining with ever-increasing brilliancy and warmth in the great universal heart of the universe of souls, must in the long eternal years penetrate into its darkest recesses until there is the restitution of all things and God is all and in all.

OPTIMIST.

Spiritualism at Bedford Park.

SIR,—I thank Madame de Steiger for her written comments on my lecture at Bedford Park, the more so as I failed in procuring any from the chairman of that meeting, although I challenged him to debate the subject before the same audience, and offered to lend him the manuscript of my lecture if it would help him.

Madame de Steiger fears that the audience I was addressing "came for bread, and only got a stone." My reply is that they got facts, and such as Messrs. Crookes and Varley thought worth recording, my own contribution being confined to two statements of fact only, until pressed to give more after the lecture was ended. As for my offering philosophy in place of phenomena to "those who have as yet scarcely grasped the fact of these new conceptions being worthy of study," how would that persuade them of the fact of spirit-intercourse?

Madame de Steiger declares in her postscript that she "does not underrate the importance of phenomena, but deprecates the knowledge of them being unwisely placed"; but where would you place them if not before an intelligent audience, such as she declares that to have been, but who were entire strangers to me, remember? I concluded I was addressing a cultured audience, and before mentioning a word about phenomena, this is what I said to them:—

"And now how shall I begin, and what shall I say, in order to convince you of the great and glorious truth which Spiritualism brings before you, the truth of the life beyond

the grave? Spiritualism is this or nothing, to me at least. All the phenomena of dancing chairs and tables, as they are contemptuously called by those who, as a rule, know nothing whatever about them; all the written and verbal messages purporting to come from the other world are of no earthly value to me apart from the one great truth they are meant to teach respecting the life hereafter—a truth so great and so important that it brought down Jesus from the skies, as Christians acknowledge, in order, by His death and resurrection, to bring life and immortality to light; in other words, to demonstrate to man the continuance of His individuality after the change called death has taken place. How comforting and consoling the absolute knowledge of this truth must be, not alone to Christians, but to atheists (if there be any such) and agnostics also, let the following passage, culled from the funeral oration by Colonel Robert Ingersoll at the burial of his brother, bear witness to:—

"Life (he said) is but a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word"; and then, as if compelled by the great God Himself to prophecy of nobler and more truthful things, he adds this (from him) most striking declaration, "But in the night of death hope sees a star, and listening love can hear the rustle of a wing. He who sleeps here, when dying, mistaking the approach of death for the return of health, whispered with his latest breath, 'I am better now.' Let us believe, in spite of doubts, and dogmas, and tears, and fears, that these dear words are true of all the countless dead."

"That Star of Hope yearned for by Colonel Ingersoll and so many others cannot possibly be any other than the truth of the future life made known through spirit communion, and the rustle of angel-wings may now be heard throughout the land by all who choose to pause and listen for it."

Such, Sir, is the way in which I introduced the subject of Spiritualism to my audience at Bedford Park; whether these words are to be classed as "full of heart, but not of mind," I leave your readers to judge. All I can say is, that if they are not suitable for "a cultured and highly intelligent audience," then I must give up lecturing before such upon Spiritualism, for I can do no better.

What is meant by the sentence, "it is a mistake only to offer food for the emotions of love and fear," so far as my lecture is concerned, I am at a loss to understand. The only case of love referred to therein was that of a mother for her children whom she wished to rescue; while, as for the fear of death, I said that Spiritualism does away with that entirely, and I quoted those beautiful verses of the late Lord Lytton in proof of it.

Madame De Steiger's letter is a complete travesty of my lecture as the manuscript will show: this I shall be glad to forward to anyone who takes sufficient interest in the subject.

T. L. HENLY.

Spiritualism and the Howitts.

SIR,—In the *Sunday Magazine* for November, 1889, there is a short and interesting account of "Mary Howitt"; but the following extract is so exceedingly inaccurate that I should be glad if you would kindly insert a few words in reply to it, in "LIGHT."

I know from experience that it is useless to ask the editor of this, or any other religious periodical, to give a fair hearing to anything in connection with Spiritualism. On one occasion some long papers were inserted in the *Leisure Hour*, by Irving Bishop. I think they were headed, "An Exposé of Spiritualism." I wrote to the Editor begging him, in all fairness, to allow the same space to a reply from some experienced Spiritualist, who could prove the absolute falseness of the whole statement, but received a decided refusal.

Therefore I now write direct to you, and hope the corrections I am able to make, will meet the eye of some few of the readers of the *Sunday Magazine*.

The writer of the article (signed "A. A. W. Dale") says:—

It was about this time (1856) that Spiritualism first began to make any converts of importance in this country, and both the Howitts were among those attracted to the new system. They took part in experiments, and, for a while, evidently had a genuine faith in the new revelation. Attractive in itself, it came at a time when their hearts were especially open to an influence of the kind. . . . They had lately lost the child who was the darling of their home, and the new path of communication seemed to have been opened by Divine love itself. At the same time, Mary Howitt was not unconscious of the possibility of

peril to her mind and spiritual nature. She resolved not to neglect her duties, to abandon her work, or to lose her self-control.

"Such sanity brought its own reward. Before long she looked back on the whole system as a delusion, and denounced the 'shoddy and humbug' of Spiritualism," though in the desolation that befell her after her husband's death, she for the time regretted she had given it up.

As it is necessary to write as concisely as possible, I will pass over the absurd remark, "It was about this time Spiritualism first began to make any converts of importance," &c.

A slight knowledge of the subject soon proves that Spiritualism, in itself, has always been in our midst; that it permeates all literature, both in sacred and profane histories, through all ages, and over all countries. William Howitt's invaluable work, *The History of the Supernatural in all Ages*, should be read by everybody at all interested in Spiritualism.

We first made the acquaintance of, and commenced our lifelong friendship with, the Howitt family in the year 1857.

It was through them that we became Spiritualists; finding how the knowledge of Spiritualism cleared away all the mystery that had surrounded many incidents in our lives.*

By referring to the Life of William Howitt by his daughter, "A. M. H. W.," in her most charming book *The Pioneers of the Spiritual Reformation*, we find at p. 238 an account of the séance in 1856, which convinced them of the truths of Spiritualism; but so far from their having "lately lost the child who was the darling of their heart!" &c., this trouble had come to them some years before they ever heard of Spiritualism. The little Claude became ill whilst at school in Germany, and passed away in 1843, at the age of twelve years.

"By the time we knew them, they had taken so prominent a position amongst Spiritualists, that dear Mrs. Howitt used often to say, in her bright, happy way, 'We ought to put up a notice over our gate, 'THIS IS A SCHOOL FOR SPIRITUALISM.'"

In 1868 I made my first visit to the Zouave Jacob, the healing medium in Paris. I have by me several letters from the Howitts, who each and all, took the liveliest interest in my expedition, and these letters show that their belief in Spiritualism, was at that time, as great as ever. William Howitt was a regular contributor to the *Spiritual Magazine* from its first number, up to the year 1870, or when it ceased to exist.

In 1879, whilst the aged patriarch, William Howitt, was lying on his dying bed, in Rome, I received a most delightful letter from his daughter, my most valued and beloved friend, Mrs. Watts ("A. M. H. W."), in which she tells me of the joy and comfort they were then deriving from their knowledge of, and belief in Spiritualism.

I never heard Mrs. Howitt "denounce the shoddy and humbug of Spiritualism"; but it is not at all improbable that she may have done so, for all Spiritualists know that there are low, repulsive phases in it, which richly deserve such denunciation! Unfortunately, it is generally this very side which meets the public eye, and is heralded abroad in the newspapers or other periodicals as "what Spiritualism is!" The truest, the holiest side of the subject is only to be found in the privacy of the home circle.

There, where it is entered upon "with reverence and godly fear," the highest and best results may be looked for, and realised.

It is very remarkable how completely Miss Howitt has ignored this subject in her otherwise most deeply interesting "Reminiscences" of her parents.

It is quite like the play of *Hamlet*, with, not only Hamlet, but the ghost left out. The Life of such honoured disciples of the cause is so incomplete, without some record of their most interesting experiences (or as the writer in the *Sunday Magazine* is pleased to say "Experiments!"), that it is sincerely to be hoped some one out of the many competent to do so may supply what I would call an "appendix," and fill up this great vacuum as soon as possible.

Blackheath, S.E.

F. J. THEOBALD.

A Difficulty.

SIR,—I am an earnest thinker on spiritual matters. Personal experience of facts connected therewith I have none, but I have seen in "Light" and in other publications plenty of evidence which I have found to harmonise with my highest aspirations and hopes.

One statement, however, contained in your report of a late meeting of the London Spiritualist Alliance, has brought me to an abrupt pause.

* See *Homes and Work in the Future Life*.

I am very sceptical, but I never doubt for the mere sake of doubting; my doubts are effects from causes.

Can you, or Mr. Glendinning, remove the cause for doubt in this case?

A musical box plays a tune which it is not constructed to play! Was the barrel revolving, and were the pins impinging upon the comb?

If the barrel was not revolving that fact should have been clearly stated, and we should then have been left to assume that the "spirit" played by direct action upon the comb.

That, I presume, would not cause special wonder.

On the other hand, if the machinery was in motion, the statement that it played a tune for which it was not constructed is one of the most astounding ever made.

I abstain from further comment, because there may be details which the statement lacks, which might furnish a legitimate solution of my difficulty.

3, Brewster-street,
Kirkdale, Liverpool.

E. BARNES.

Moot Questions of Terminology.

SIR,—You are opening up the discussion of a subject that imperatively claims attention; and some of your correspondents are on the same lines of thought. What are we to do in order to bring our terminology into shape? It would be desirable that you should tell us, for you have done much to simplify thought on these subjects. It cannot be well that a man who lives in France and believes substantially as I do should be called a *Spiritist*, while I am dubbed a *Spiritualist*. The use of the term "*spirit*" is also open to criticism. Some of us speak of the "*spirits of the departed*," others of the "*souls of the departed*." Some say that *spirits* have nothing whatever to do with the production of the "phenomena called spiritual." Some say that they have; that they call themselves *spirits*, and ought to know their own name.

I am not learned in these matters, and am not at all disposed to be captious. But I should like to know where I am, and to get rid of hair-splitting. An authoritative definition is, I fear, impossible: but is it not within the province of your paper to publish some explanatory glossary of terms used, and to point out what, as a mere matter of philology, is to be preferred?

A SPIRITUALIST.

[We have touched on the same matter elsewhere. It is, in our judgment, very desirable to bring our terms into order, and this the more because they are becoming so complicated by the addition of Eastern phrases. Will our correspondent look at our Note on this subject? If an ordinary student of the subjects of Spiritualism, Mysticism, Occultism, Theosophy, and the like were asked to give his ideas of what Spiritualism means; what Kama loca and Devachan imply; and what Nirvana connotes, how desperately mixed he would be mentally. Yet these words are flying about in the air as thick as the falling autumn leaves.—ED. OF "LIGHT."]

Mr. Ruskin.

SIR,—May I be allowed a few lines in your valuable journal to offer to "M.A. (Oxon.)," my humble thanks for his Notes in "LIGHT," of November 16th, on Mr. Ruskin's letter in your issue of the 9th?

In bringing before your readers in his clear and forcible manner those noble words, "Myself knowing for an indisputable fact that no true happiness exists, nor is any good work ever done by human creatures but in the sense or imagination of such presences" (spiritual beings), all true Spiritualists must feel he has rendered a great and much needed service to their faith in its highest and purest bearing.

It is just such stirring words as these, emphasised as "M. A. (Oxon.)," has emphasised them by his Notes thereon, that are so needed at this present time.

For they are, as it were, the central core of true Spiritualism; being the acknowledgment, on the one hand, of all we owe to those spiritual beings in their unceasing tender watchfulness over, and guidance to holiness of life, of their respective mortal charges, thus destroying that soul-destroyer egotism by gratitude; and on the other hand, equally guarding against what "M.A. (Oxon.)," so well expresses as "the impious demand, with loud and persistent knocking at the door of partition, that it shall be thrown down, and the Heavenly hosts shall mingle amongst men."

Oh, if we Spiritualists would take in hand and really analyse those words of Ruskin's so admirably enlarged upon by

"M.A. (Oxon.)," we should rise from the task with many an outer angle rubbed off by the higher spiritual truths they convey, and with a result of harmonious feeling that would more than anything else tend to raise our sublimetruth in the eyes of the world to its true spiritual sublimity. "LILY."

All the Difference.

SIR,—In to-day's "LIGHT," at the foot of p. 560, is this sentence:—"The infliction of pain is only justified when the inflictor is certain, or as nearly certain as can be, that the pain will be productive of good."—EDNA LYALL.

But ought it not to have been added, "*Cui bono?*" Good to the sufferer or to the inflictor?

November 23rd, 1889.

E. M.

[Is not the enduring of pain or suffering for the benefit of others a public benefit? Is not the altruistic service twice blessed—to the giver of it even more than to the receiver? And what we may profitably do for one another may we not also do in inflicting pain for ulterior purposes of good that we can arrive at in no other way? Is not this part of a much larger question, the intimate inter-relation of all created things? And is not the whole stress of the argument on the words "needless" and "unavoidable?"—ED. OF "LIGHT."]

Spiritualism and Fatalism.

SIR,—Allow me to make a few remarks on "Spiritualism and Fatalism," as found in the letter of your correspondent "R."

He infers that man cannot have free will, because then in the exercise of his freedom he might thwart the designs of the Supreme: a contradiction on the face of it. The Supreme cannot be thwarted, else He would not be Supreme. If the argument of "R." is good, then, if a child of four, acting on his free will, opposes his determined and more powerful father, the child can thwart his father's purposes, which we know is not possible. How much less, then, can a created being thwart the will of his Creator! Man has free will to act according to the extent of his power. He is free to do what he can, and it is only his want of power which limits the execution of his will. It would be unjust to punish a man if he had not the freedom of will to choose or refuse to act.

Again, if we believe that God is just, how can we say He is merciful?

Mercy is essential to an imperfect being; where perfect justice obtains there is no need for mercy. Mercy means "inflicting a less punishment than the law has provided," and is only necessary where the full penalty is more severe than the offence. God, or Nature, always justly apportions the penalty to the offence—neither more nor less; that is, God, or Nature, is always just. If God deals out a penalty less than the offence He is not just, nor would He be just if He dealt out a punishment greater than the offence. It follows, if my argument is good, that God cannot be merciful, but man must be.

63, Manchester-road, Bradford.

JOSEPH CLAYTON.

November 18th, 1889.

Buddhism v. Buddhism.

SIR,—The question raised in the letter of Captain Pfoundes in your last, involves much more than would appear on the surface, yet I doubt if he will succeed in obtaining from Theosophists a more definite explanation of the difference implied by the additional *d* than that given by Madame Blavatsky in her last work, *The Key to Theosophy*.

Of course, the root (Bodha, bodhi, "intelligence," "wisdom") is common to both, but according to the dictum of the lady, *Buddhism* or *Wisdomism*, existed long anterior to the embodiment of the esoteric faith associated with the name of Sakya Mouni, and conventionally known as Buddhism. When the word is spelt with two *d*'s, therefore, we are to understand reference is made to the concrete expression of Buddhism embodied in the religion of Buddhism.

As Buddhism, in its inception, constituted a revolt against sacerdotalism, and the tyranny of Brahminical priestcraft, its exoteric expression was almost necessarily formulated by Sakya Mouni on a popular basis of ethics, in harmony with esoteric teaching, and free from dogma and ritual. But the practical outcome has hardly justified the abandonment of dogmatic clothing, inasmuch as, in the Southern Church, popular Buddhism has become practical Atheism. It would appear that an "exoteric mould" of some kind is a necessity of exoteric religion, notwithstanding that absolute truth becomes relative only, the moment it is translated into material expression.

J. H. MITCHNER, F.R.A.S.

SOCIETY WORK.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday, 17th inst., Mr. Veitch lectured upon "The Principles of Spiritualism"; and on Sunday last Mr. Henly upon "The Coming Religion." Both lectures were highly appreciated by a large audience. Sunday next, Mr. Hoperoff. Wednesday evenings are occupied by Mr. Lees.—M. GIFFORD, Sec.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—The following is our list of speakers for December:—1st, Mr. J. A. Butcher, Lyceum, at three; 8th, open meeting, Lyceum, at three; 15th, Mrs. Yeeles, Lyceum at three; 22nd, Mrs. W. Stanley, Lyceum at three; 29th, Mr. Dever Summers, Lyceum, at three.—M. A. BEWLEY, Hon. Sec.

LONDON SPIRITUALISTS' FEDERATION.—The next monthly gathering will be held in connection with the Mile End Society on Sunday next, December 1st, at the Beaumont-street Hall, Mile End, at 7 p.m., when it is hoped there will be a large and representative gathering of the London Spiritualist Societies. Addresses will be given by Dr. Bowles Daly, Mr. R. Wortley, Mr. W. O. Drake, and Mr. W. E. Long, Hon. Sec.—W. E. LONG, Hon. Sec.

LONDON OCCULT SOCIETY, CARLYLE HALL, CHURCH-STREET (THREE DOORS FROM EDGWARE-ROAD, CLOSE TO STATION).—Next Sunday, at 7 p.m., Mr. Walker will give a trance address, followed by clairvoyant tests. On Wednesday, December 4th, I shall give a concert at the Portman Rooms, when my sacred cantata *The Worship of the Image* (composed under spirit influence) will be performed. Those who have not tickets can pay at the doors. We hope to see a large audience.—A. F. TINDALL, A. Mus. T.C.L.

MARYLEBONE LYCEUM, 24, HARCOURT-STREET, W.—The Lyceum opened on Sunday in due form, with the usual exercises. Four groups were formed, led by Miss Smythe, Mr. H. Towns, M. J. White, and myself. Recitations by Willie, Harry, Horace, and Maud Towns, Anne Goddard, and Lizzie Mason. We are in need of a few earnest workers as leaders, to help forward the good we are assuredly doing. We anticipate having a Christmas party for the children, funds permitting.—C. WHITE, 75, Balcombe-street, Dorset-square, N.W.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—The president (Mr. J. T. Audy) will give a grand concert in aid of the Organ Fund, on Tuesday next, at the Norfolk-street Hall, Choumert-road, S.E. (near Rye-lane Station), at 8 p.m. Tickets, 6d. and 1s. We hope to see a good company present. On Sunday last we had good addresses from Mr. J. Veitch and Mr. J. A. Butcher. Next Sunday, at 11 a.m., an address by Mr. G. Leach, "Does Phrenology Prove Spiritualism?" with diagrams; at 6.30 p.m., Mr. J. Humphries. At the Society's rooms (99, Hill-street), on Saturday, November 30th, for members only, Mrs. Spring. Strangers are cordially invited to the séance on Wednesday evenings at 8 p.m.—W. E. LONG, Hon. Sec.

KING'S CROSS SOCIETY, 253, PENTONVILLE-ROAD (ENTRANCE CORNER OF KING'S CROSS-ROAD).—On Sunday morning last the subject of Phrenology was resumed by Mr. Mackenzie, who gave several head-readings with acknowledged success. Our Sunday mornings are devoted to discussion. Mesmerism, Spiritualistic Phenomena, Phrenology, &c., &c., have engaged our attention for the last few weeks, and we cordially invite all who are interested in these and kindred subjects to come and help us. Next Sunday morning Mr. Reed will introduce "Theosophy," and we confidently anticipate a good debate. On Sunday evening Mr. A. M. Rodger lectured upon "Startling Facts in Modern Spiritualism." The address consisted of extracts from Dr. Wolfe's work, with comments from the speaker's own point of view. Messrs. Wortley and Cannon also gave some "Startling Facts" from their own experience. Our prospective arrangements are December 1st, 6.45 p.m., Mr. E. Battell, "Andrew Jackson Davis"; December 8th, 10.45 a.m. and 6.45 p.m., Mr. Veitch; December 15th, 6.45 p.m., Captain Pfoundes, "Spiritualism and Buddhism."—S. T. RODGER.

TO CORRESPONDENTS.

ARCANUS.—Thank you; space forbids: but we send your letter to the correspondents named.

DISCO.—There does not seem any need to rejoin, and our columns are very crowded now. It is a subject that does not lend itself to public discussion.

THE rumour which has been given prominence to by many papers, that "Beecham's Pills" was being made into a Limited Company, is rather premature, as the Proprietor asks us to state that he has no intention of taking such a step at present.

THE web of our lives is of mingled yarn, good and ill together; our virtues would be proud if our faults whipped them not; and our vices would despair if they were not encouraged by our virtues.—HAZLITT.

TO THE DEAF.—A Person cured of Deafness and noises in the head of 23 years' standing by a simple remedy will send a description of it FREE to any person who applies to NICHOLSON, 21, Bedford Square, London, W.C.